

•Yarga xxiiij, 6. Ifa.0% CHEERABHAifTJ," art the distributor of notes; as the wayes of a riyer are parted -by inter-jacent (islets). Thou ever ponrest (rewards) upon the giver (of oblations).

7. The mortal whom thou, AGXI, protectest in battle, whom thou incitest to combat^ will always command (food),

8. UTo one will ever be the vanquisher of this thy worsMpper₅ snbduer of enemies ;. for notorious is - his prowess.

9. May he, who is worshipped by all men, convey us, with horses, through the battle : may he, (propitiated) fry the priests, be the bestower (of boun- " ties).

10. J"ARABODHA,^b enter into the oblation, for the completion of t&e sacrifice that benefits all mankind. The worshipper offers agreeable laudation to the terrible (AaNi).^c

11. May the .vast, illimitable, smoke-bannered, resplendent AGNI be pleased with our rite, and grant us food.

12. May AGNI, the lord of men, the invoker and messenger of the gods, the brilliant-rayed, hear

* A common, defibmifiative of *Agni*, he who has wonderful or various lustrous. The following simile is very elliptically and obscurely expressed; but such seems to be its purport, according to

the explanation of the Scholiast.

^b He who is awakened (*lodha*) by praise (*jara*).

*The text has "to *Eudrd*" (*Rudraya*), which the Scholiast explains .** to the fierce or cruel *Agni*;" *kr&rdydgwye**